

A MEMORABLE SPEECH OF HADHRAT JI (رَحْمَةُ اللَّهِ عَلَيْهِ)

Taken from the book:
“Hadhrat Ji ki Yadgaar Taqreerain”
by Munshi Anees Ahmed

The head of Tableegh, Hadhrat Maulana Muhammad Yusuf (May Allah illuminate his resting place) delivered this heart rendering speech, a week before his demise, in Gujranwala before the Friday prayer. It was his last Friday prayer, in which he delivered this speech. The next Friday, on April 2nd 1965, he passed away in Lahore Bilal Park, and he left us bereaved, and went on to meet his true Creator.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[Indeed to Allah we belong, and to Him is Our Return.]

نحمده و نصلی علی رسولہ الکریم

We praise Him and we send salutations on His Noble Messenger

(صلی اللہ علیہ وسلم)

My brothers and friends! Allah, Most Exalted, has sent us humans to this world for only a few days, and He has sent us with the wealth of effort. And He has sent us with the purpose that we spend our efforts on ourselves to make ourselves valuable. If a person exerts his efforts on himself and makes himself valuable, then Allah, Most Exalted, will shower on him abundant mercy in this world as well. He, Most Exalted, will pour blessings on him. He will open doors of success for him. And when he will die, He, Most Exalted, will grant him high ranks in Paradise according to that person's value, and according to the amount of effort he spent in it, and according to how valuable he actually made himself. Just one single person will be granted anywhere between ten times the seven heavens and the earths, up to millions and billions times more – all according to his inner value.

O my dear friends! The efforts of people right now – it is the effort towards Hellfire. From such efforts, he will become deserving of Hellfire. In the external world, shape and forms of things are built through people's efforts - the shapes of roads, shapes of cars, shapes of transportations, shapes of foods, shapes of sweets, shapes of meals and drinks, shapes of places. The shapes of such [tangible] things are built outside of a person, while the shape and form of belief (*yaaqeen*) is made inside a person. The shape of a person's intention (*niyyat*) is built within him, the shapes of knowledge and ignorance are built within him, negligence (*ghaflat*) and remembrance (*zikr*) are built within him, illumination of good character (*akhlaq*) and darkness of bad character are built within him.

Just as shapes are built in the external world through a person's efforts and hard work, similarly, in the internal world, the shapes of faith (*iman*), certainty (*yaaqeen*), character (*akhlaq*), love, enmity are also built through efforts. By making continuous efforts, a person becomes one who loves others, and becomes one who despises others. By making efforts, he becomes one who trusts others, and becomes one who doesn't trust others. By making continuous efforts, he becomes one who has faith in others, and one who doesn't have faith in others. So by making efforts, shapes of things will be built in the external world, while the shapes of faith, intention, knowledge, focus, love, enmity, reliance, trust – all of these shapes will be built inside of the person.

The shapes that are built in the external world – regardless of whether these shapes are under the control of ministers, or the presidents, or the governors, or the wealthy ones, or the labourers - people do not move these shapes from one place to another, and these shapes do not move with people from one place to another. If you go to Lahore, then whatever shapes you have made for the last twenty, thirty, forty, fifty years – the shapes of your shops that you have made, the shapes of your mansions which you have made, the shapes of your gardens that you have made, and the shapes of all the luxuries you have made – all of these shapes will not go with you to Lahore; they will not go to Karachi, nor to Multan.

Whatever you have made in the external world, you will leave it all behind. You will take some money and some cash with you, but you will leave most of the things which are built outside. You will leave the roads here, you will leave the bridges here. And when you will move from this country to another, then you will even have to leave your cash. You will not be able to take all of your cash with you. Whatever wealth you have amassed, you will have to leave it all behind you here. You will only be able to take that amount which the government will allow you to take. You will not be able to take everything that is built, in its shape, to another country.

And when we will move from this world to the Hereafter, then whatever we have built, we will have to leave all of it here, one hundred percent of it. We will even have to leave the clothes on our bodies. We will even have to leave these glasses, without which we cannot see properly, we will have to leave our watches, we will have to leave even our shoes. Everything that is built in the external world, some people left it somewhere, others left it somewhere else. And the last few things that are to leave us, will leave us at that time when this soul will leave the body and travel towards its Lord. At that time, everything that was made here in the external world, all of it will remain here.

However, my dearest friends! Everything that is made inside a person, wherever the person goes, he carries them with him, twenty-four hours a day. When you go to the washroom, then you will take with you whatever is inside of you. When you sit at the dinner-cloth then whatever is built inside of you, you will sit together with all of it. When you will lie down on the bed, then you will lay down with everything that is built inside of you. If you were to go to Lahore, then you will take with you everything that is built inside of you. If you were to go to Karachi, you will take it all with you. If you were to go to any country, you will take whatever is inside of you. Whatever conviction (*yaqeen*) is built inside of

you, it will go together with you. Whatever love is built inside of you, it will go with you; whatever enmity is built inside of you, it will go with you. Whatever knowledge is built inside of you, it will go with you; whatever focus is built inside of you, it will go with you; whatever trust and confidence is built inside of you, it will go with you. So everything that is built inside of us, is always travelling with us. While, whatever is built on the outside, does not travel with us all the time. To the extent that when a person will travel from this world to the hereafter, he will take everything that is built inside of him, one hundred percent of it, together with him.

So, whatever is built inside of him, if it is valuable, then he becomes successful wherever he goes. And if what is built inside of him, is worthless, then wherever he goes, he becomes unsuccessful. If what is built [inside him] is the kind of character which brings honour, faith (*yaqeen*) which brings loftiness, love which brings blessings, trust which opens the doors of assistance, knowledge through which Allah makes him shine, focus through which Allah makes him successful.

If he builds inside of him what Allah has sent him for, and what Allah has granted the wealth of effort for - if this is built inside of him through effort and hard work, then let him travel to any part of the world that he wants. Let him go to any country he wants, let him take whichever road he wants, let him ride whichever transportation he wants, be it a donkey he rides, or a car. Regardless whether he travels by vehicle, or by foot; regardless whether he sleeps in huts or in mansions; regardless whether he leaves eating dry bread, or whether he leaves eating food worth thousands.

If what is built inside of you is what Allah grants success for, and which is valuable, then whichever road you will tread on, and whichever shapes you will pass by, you will be successful. And if what is built inside of us, is, God forbid, worthless - the kind of faith (*yaqeen*) which is punishable by Allah, the kind of love due to which Allah sends difficulties, and the kind of trust due to which Allah destroys lives, and the kind of knowledge which Allah declares as ignorance, the kind of focus which Allah calls heedlessness (*ghaflat*). So if what is built within us is that through which Allah renders us unsuccessful, then no matter where a person will travel to - be it by any transportation, by cars, or by airplanes - he will be disgraced, he will be fearful, he will be apprehensive, he will be anxious. No matter what shape he will travel in, he will not attain success. He will attain forms and shapes (things), but he will not attain honour.

And when he will die, then whatever is made inside of him, Allah will show it to everyone that this is what was inside of you.

<< وَحُصِّلَ مَا فِي الصُّدُورِ >>

“and all that is contained in the hearts will be exposed.”

(Surah Al-Adiyat, v10)

“*Sahibzaday!* This is the kind of conviction (*yaqeen*) you have brought? This is the conviction (*yaqeen*) deserving of Hellfire! This does not take you to Paradise. This kind of love only takes you to Hellfire. This is the love of the world. This love only takes you to the Hellfire. This does not take you to Paradise. Where is that love for Allah? In which corner have you kept it? Bring it! Bring it and show it to us! Bring that love of the Messenger of Allah (صلى الله عليه وسلم) and show it to us! That love upon which a person would sacrifice his life and wealth, mother and father, and even his children. Where is that love? Show it in your heart, because the place of love is the heart. The tongue is not the place of love. The tongue is not even the place of love. Whatever is said on the tongue is called the “declaring” (*iz’har*) of love for the Messenger of Allah (صلى الله عليه وسلم). The place for “declaring” (*iz’har*) is the tongue. The tongue is not the place of love, the tongue is the place for declaring. The tongue is not the place for Faith (*Iman*). The tongue is the place for declaration. It is for declaring *Iman*. This tongue is not the place for *Iman*. The place for *Iman* is the heart. The place for love is the heart. The place for trust is the heart.

The tongue is a traitor and is such a hypocrite (*munafiq*). This heart will speak about whatever is in the heart, and it will speak against whatever is in the heart. If someone visits you, and you become very angry that he is visiting all of a sudden. So you have a temper now, but what do you say with your tongue? “I feel so happy that you’re visiting us.” So the tongue didn’t say what was in your heart. It spoke against it. So the tongue says what is in the heart, and it also says what is not in the heart. People are deceived by the tongue. On the Day of Judgment, the tongue will only speak what is in the heart. And even though [in the world] the tongue says what is not in the heart, it will not be allowed to do that [on the day of judgment].

And this is why the *Muhaqqiqs* and the scholars of Tafseer (*Mufasssirs*) have written that, no matter how much of the Quran a person memorizes and recites, and he remembers it so well, that he can recite the entire Quran without stuttering or stumbling -but on the Day of Judgment, when it will be the time to recite the Quran and it will said, “Recite and climb the ranks of Paradise. Keep

climbing and keep reciting.” They say, that only that amount will be recited by the tongue which he used to act upon (*amal*). If it was not acted upon, then it will not be recited. It will not be like it is in this world – his actions are contrary to the Quran, while he is reciting the Quran; the heart is full of something, while the tongue is speaking something else. On the Day of Judgment, whatever one’s actions were, the tongue will only speak about them. Whatever one’s conviction (*yaqeen*) was, the tongue will only speak of that.

This is why, my dearest friends! Allah, the Lord of all Honour, has granted us the bounty of effort and has raised the calls in the masjids, “Come out of your lifestyles. You still have time left. Once your eyes close, you will not have any time for any effort. If you work hard now, then you will be able to correct your inner foundations. If you make the effort on time, then it will only end at the time of death. It will end after you die.” In the Quran it is mentioned that they will be saying that, “O Allah, we have seen.”

<< رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ >>

"Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

(Surah As-Sajdah, v12)

So the afterlife is not the place for deeds (*amal*). The place for actions (*amal*) is not the Hereafter, just as the mother’s womb is not the place for earning. The place for earning is the world. The mother’s womb is not the place for earning, for eating sweets, for drinking tea – it is not the place for these things. So the place for deeds (*amal*) is this world. So once a person dies, then there will be no place in the hereafter for deeds (*amal*). The place of effort will no longer be there. Ranks will be granted according to our condition here - if we are bad, then Hellfire, and if we are good, then paradise. The higher in rank in goodness, the higher the rank in Paradise. And it is for this reason, that the masjids were built and calls were given that – Look, you have to build these things within you. If you want to make yourself valuable, if you want to be successful, then you have to ingrain these things within you. Ingrain in your heart the things you say with the tongue. Don’t act against this. Don’t be deceived by your own tongues.

Your hearts will be checked whether these things are to be found within it or not. The first thing to be checked – Allah is the Greatest! Earth, sky, wind, water, fire, mountains, all small and big things out there – Allah is greater than all of these. The wind - if Allah accelerates it from the East to West for one day or for half a day, then all of the inventions that are with them, and all those shapes

and forms that follow them, all of it will be wiped off of the face of this planet in half a day. If He sends winds of [the tribe of] Aad, then everything will be destroyed. Allah is greater than this wind. Your handmade [manufactured] shapes are nothing in front of the wind. And the wind is nothing in front of Allah.

If the East and the West were to be engulfed in fire, all of the forms and shapes of things which are built there, would not be able to tolerate [that fire] for even one day. All of it would burn down into ashes and turn into dust. If Allah were to burn down the entire East and the West, then all of your manufactured things would be nothing in front of that fire. And this fire is nothing when compared to all fires which are in the treasures of Allah. Allah is truly great. If this entire earth was made to tremble, and Allah was to shake it for just a few minutes, then everything that you have built, all of it would fall to the ground and turn into nothing. This earth and everything that you have built on it, all of it is nothing in front of Allah. Allah is truly great.

If all the water that is stored in the treasures of this world were to be released in the lands, like the flood of Nuh (السلام عليه), then all of the manmade things will not last even one day. All of it will be destroyed. All of your manmade things are nothing in front of that water. And that water is nothing in front of Allah. Allah is the greatest. Allah truly is great! Allah truly is great! Study the greatness of Allah, learn the greatness of Allah from the Quran. Learn from the Hadiths about the greatness of Allah, and ingrain within your hearts the greatness of Allah, and develop the conviction (*yaqeen*) of that greatness of Allah - His greatness when He creates, His greatness when he grants, His greatness when He nurtures, His greatness when He protects, His greatness when He seizes, His greatness when He disgraces, All of His greatness. You will never understand his greatness by simply saying "Allah Akbar." Listen to the Quran speaking of His greatness. Listen to the Hadiths which narrate His greatness.

The greatness of two things cannot gather in one heart. Allah, the Pure One, will not accept this greatness from them, until His greatness comes out of their hearts and manifests on the outside. Keep speaking of His divine greatness, and keep listening to His greatness to ingrain it within your heart. And remove from your hearts the greatness of land and wealth, heavens and the earth, rockets and atom bombs, factories and mills, gold and silver, iron and copper – remove their greatness from your heart before you die. And ingrain within your heart, the greatness of Allah, before you die. If you die while believing in the greatness

of others, then you will rise disgraced, and will be severely punished for it. Establish His greatness in your heart - that everything which in the heavens and the earth is nothing. Allah is the Lord, Allah is the destination, Allah is the ambition, Allah is the One who grants honour, Allah does as He pleases without the assistance of others. And others cannot do anything without Allah. Ingrain within your heart that others cannot do anything – from the earth to the heavens, from the West to the East – remove the conviction (*yaqeen*) of your efforts. Our efforts can not bring any results without Allah, and Allah does everything without our efforts. The worldly items cannot do anything without Allah, and Allah does everything without these things. Allah has no need for anything, He does everything with His Power. And whatever shapes and forms we have built, all of them depend on Allah. Ingrain this belief (*yaqeen*) in your hearts.

In view of these two things, all humans are blind. All humans in the world – whether they are rulers or the general populace, wealthy or poor, scholars or otherwise. They are blind regarding these two things – the first thing is that they cannot see the greatness of Allah, and the second thing is that they do not see that others cannot do anything, and Allah can do everything.

The human is blind regarding the *zaat* of Allah. He is blind regarding the greatness of Allah, and he is blind in acknowledging the existence of Allah. If he has sight and can see, then it is only the land and property which he sees, only mountains, iron and metals. He has sight only when he sees the creation (*makhluq*), while he is blind when it comes to the Creator and the *zaat* of the Allah.

So now, if we are to ingrain within us the greatness of Allah, and we are to receive the blessings of Allah in our lives, then if Allah is not visible to us, then how are we to make use of ourselves for His sake? When we can actually see a thing, then we will become of use for it, according to its requirements. When something is visible, it will suggest its methods of usage itself. Money is visible, so you will formulate ways to use it. But, Allah, who is greater than everyone, and everything besides Him is unworthy – Everything is through His Will. Nothing can be accomplished without Him. But you cannot see Him. So tell me! What methods of use do you suggest to us with regard to His Greatness, with regard to receiving benefits from Him? What do you suggest?

What do we have to do? The way the blind person should walk is to follow the voice of the person who can see. This is the secret of the success of the blind person. If the blind person starts walking without any guidance, then he

will crash into a car and die, or he will hit a pole and split his head, or he will end up touching a snake which will bite him, or he will die out of hunger or out of thirst, or he will end up eating poison instead of medicine. He will continue fumbling and stumbling. There will be things for him to eat, but he will pass by it and miss it. The blind person cannot find the solutions to his situations and his needs by just reaching and touching things haphazardly, due to his blindness. He needs someone who can see.

So a call is being made that all of the humans of this world are blind and the only one who can see is Muhammad (صلى الله عليه وسلم). Allah summoned him to the heavens, and Allah showed him His Paradise and Hellfire. Allah showed him the benefits and losses of good and bad actions (amal). Allah made Muhammad (صلى الله عليه وسلم) see with his eyes, how usury ruins lives. Allah made Muhammad (صلى الله عليه وسلم) witness with his eyes how tying a cat and leaving it to die out of hunger ruins lives.

So Allah, the Lord of all Honour, made Muhammad (صلى الله عليه وسلم) a man with sight - who saw Allah's Paradise and Hell, who saw the right and wrong paths defined by Allah - with his own eyes. With regards to these realities, all humans are blind.

Now a call is being made that if you want to have a successful life, and if you want to build within you the foundations for success, then exert your efforts to build a few things within you. Ingrain the greatness of Allah within your heart. Ingrain within your heart that everything happens through Allah, and nothing happens through others. Ingrain within your hearts that everything else is debased, and Allah is the Greatest. And ingrain within your hearts that everyone is blind and only Muhammad (صلى الله عليه وسلم) has sight.

After this, exert yourself on this task that you have to learn the way to apply yourself on the call of the one with sight. First learn how to be useful, then do business. First learn how to apply yourself to business according to the call of the one with sight. Build your family life later, first learn how to apply yourself to your domestic life according to the call of the one with sight. Spend your money later, build your house later, do all of your tasks later, first learn how to move yourself according to the call of the one with sight – standing according to his call, sitting according to his call, speaking according to his call, listening according to his call, looking according to his call.

Submit yourself to whatever he says. Say what he tells you to say. Look where he tells you to look.

To the extent that, create this conviction (*yaqeen*) in your heart that - I am blind. I cannot even see the path to my success. Allah has made Muhammad (صلى الله عليه وسلم) the only one with sight. My success only lies in following his way – his way of sitting and standing, his way of walking, his way of looking and listening, his way of taking and giving, his way of seizing and releasing. My success is only here. And the success that I see from my wealth and property is only my blindness. I am seeing incorrectly.

If a man with weak eyesight comes here and says: “Brother, is this masjid shaking?”

Others will say: “The masjid is not shaking, you are the one who is shaking.”

[And he says:] “But brother! Why do I see two instead of one? How did one minaret turn into two?”

The people will reply: “We didn’t build any other minarets. There’s something wrong with your eyes. You’re turning blind.”

The masjid is built so that time is spent in it. Even if you were to say “*Allahu Akbar*” all of your life, the greatness of Allah will settle in your heart only when you will listen to His Quran. The earliest [of the] Quran [to be revealed] was regarding “*Allahu Akbar*”, the earliest Quran was about “*Ash-hadu an la ilaha ill-Allah*” (I bear witness that there is none worthy of worship except Allah). The earliest Quran was regarding Muhammad (صلى الله عليه وسلم). The earliest Quran was regarding these topics.

First continuously exert your efforts, and continuously listen to the Quran, and continuously listen to the hadiths to recognize the greatness of Allah. There is one type of greatness which you already know – the greatest son, the greatest stone, the greatest mansion. This type of “*akbar*” (great) is mentioned all over the world, and it is spoken about after it is [visually] seen.

You speak about it after seeing it, knowing it and understanding it. And the other “*akbar*” you speak about, you do so without seeing, without knowing, without understanding. So act just as you act on the command of a great doctor. A great doctor tells you, “Look! Don’t eat this thing and don’t eat this, and don’t eat that, and eat this and this, and drink this and this.” Now, since he is a great doctor, when he tells you to abstain from something, you follow whatever he says. And you also say that Allah ﷻ is great. He ﷻ tells you, day in and day out,

not to consume usury, otherwise you will face many problems, don't eat through lying, don't eat by taking bribery, don't eat by usurping. People also call Him "akbar" (greatest). And He ﷺ also tells you that if you consume these, they will harm you, and if you consume these, they will benefit you. But is there anyone who dares to leave everything He prohibits, and to hold on to everything He tells us to hold on to? Is there anyone in the world? Is there any Muslim in the world today who will do this?

He knows a great doctor. He knows a great minister. He knows a great scientist. He knows a great gun. He knows the great ones from every category. But when it comes to Allah, whom he says is great - this fool doesn't even know Him. This is because he did not exert any effort in instilling His greatness within his own heart.

He exerted his efforts on their greatness. He went to them, he spent his time with them, he read their books, he learned about everything related to them. But, how much effort did he put in learning about what Allah says? How hard did he try in developing his conviction (*yaqeen*)? How much time did he spend in establishing Allah's greatness in his heart, in learning about Allah? How much did he speak about Him in his life? How much did he comprehend His greatness? How much did he reject [the greatness of] others during his lifetime?

The lives of the Prophets were spent in refuting the greatness of others – their entire lives were spent on this. And the life of Muhammad (صلى الله عليه وسلم) was also spent in this. But here, this wretched tongue doesn't utter even one word in refuting these things – in saying that others can't do anything, and Allah does everything. All of these are nothing, Allah is everything. So, our tongues are mute with regards to speaking of "Allah Akbar". Our tongues are mute with regards to speaking of "La ilaha illa Allah". Our tongues are mute! And our ears are deaf with regards to listening to Allah's greatness. And this is why we have become completely blind. This is why this masjid was built. Establish the *tarteef* of this masjid.

All of these things will settle in our hearts only after we strive with our lives, and this is why this call (dawah) is being made. This dawah that I am giving is the dawah of the greatness of Allah, the dawah that Allah does everything and others can't do anything, the dawah to unite on the statement of Muhammad (صلى الله عليه وسلم) that if we go against what he said, then we will be unsuccessful, and if we follow what he said, then we will be successful.

And the dawah will be given that wealth and land will not accomplish anything. All of it is a deception. When you will die, only then you will realize this deception. These things cannot accomplish anything. Just one earthquake in a town, and the deception becomes clear. Everything is destroyed and turned into pieces. Just one flood in a town, and the deception becomes clear. Everything is destroyed. This is your deception that you think that success lies in these things. There is no success in these things; success lies in this: "*Hayya alas-salah, hayaa alal-falah*" – Learn how to offer salah on this method and attain success. Success lies only in this – not in any mansion, not in any house, nor in any factories.

Listen carefully, or you will greatly regret it once your eyes will open! Engrave in your hearts that success only lies in becoming useful in the method of the Messenger (صلى الله عليه وسلم), and there is no success in the pieces and tatters of wealth and properties. You have to realize this! Your heart has to realize this before you die, because as soon as you die and enter the grave, the first question you will be asked is – "Who is the one who nurtured you?" If your effort was always towards this – that I am nurtured by my store, I am nurtured by my own efforts, I am nurtured by money – then you will not be able to say that "Allah is my Lord." How can the tongue say what is not in the heart. Even if you were to recite "Allahu Akbar, Allah Akbar" millions of times a day, if your conviction (*yaqeen*) is on your shop, then this *yaqeen* will not count. Nobody acts against the one whom he considers as his nurturer. Nobody does this. Acting against Him means that we spoke about Him with our tongues when we have no knowledge about Him.

So the first question will be – Who is your God (*rabb*)? Shops will be lost, agriculture will be lost, governance will be taken away, so if 'Allahu Akbar' is not instilled within your heart, and you think that everything happens because of my efforts, and my efforts control my life – then I swear by Allah that such a man will never be able to say in his grave that "Allah is my God."

The second question will be – What is your religion? What did you do to nurture yourself? What exactly did you do to nurture yourself? Did you build mansions, did you amass property – so what exactly did you do to nurture yourself? If he followed the ways of Muhammad (صلى الله عليه وسلم), then at least he will say that I followed Islam for my nurturing. And if he saw his nourishment only in things, then he will never be able to say that Islam was my way of nourishment.

Then he will be asked – Who is this man? So whoever didn't assert that I will earn my livelihood in the manner that the Prophet (صلى الله عليه وسلم) instructed us; whoever didn't assert that I will conduct the weddings in the manner that the Prophet (صلى الله عليه وسلم) instructed us – and he only looked up to the wealthy people, the politicians, the Europeans, the Asians, the Christians, the Jews – that we will build our houses like theirs, and we will dress like them, and we will do such-&-such things like them.

The name of the Prophet (صلى الله عليه وسلم) was never mentioned in any part of his life. If he conducted his wedding, he did so according to the ways and rituals of others. If he built his house, he did following someone else's example, saying – We will build our mansion like so-&-so's house, we will buy a car like so-&-so's car. The name of Muhammad (صلى الله عليه وسلم) never came on his wretched tongue in any part of his life!

They will ask him – What do you say about this man? He will reply - I don't know whom you're asking about? I have many role models. I have a role model for my mansions, I have another role model for my clothing style, I have another role model for my cuisine, I have another role model for success. I am a follower of many people. If there was only one leader I followed, then I would've answered you. Why don't you tell me who you're asking about? I don't know.

So a voice will call out – This wretched one is a liar! Spread a bed of fire for him, and open the window to Hellfire. And dress him in clothes made of fire.

That's it. These are the only three questions he will be asked, my dear friends. For these three things, you have to make effort towards three things – that is, Allah is the nurturer. Allah nurtures us when we make efforts on the path of the Prophet (صلى الله عليه وسلم). The method of the Prophet (صلى الله عليه وسلم) has to manifest on our tongues. Allah is the one who nurtures us. When we will raise our hands after exerting ourselves on the path of the Prophet (صلى الله عليه وسلم), then Allah will take care of us. So, exert your efforts on salah. Learn how to offer salah according to the method of the Prophet (صلى الله عليه وسلم), give dawah towards this, in your gatherings of knowledge (ilm), when mentioning its virtues, when learning and teaching its rulings, in your duas, in Quran, zikr, recitation, and in your salahs. This is our aim in our efforts at home. This is our call in the markets. This is our call in the mansions. This is our call when we visit the politicians. Salah is for success. Make your salah like the salah of Muhammad (صلى الله عليه وسلم), and Allah will open doors of success for you.

Bring your salah upon five things, and your salah will be accepted, and the doors will open – earning [your income] with the conviction (*yaqeen*) of the kalima, [offering] your salah upon the longing of its virtues, and upon its correct rulings, the sincere intention, and focus upon Allah. When your salah will be based on these five things, then it will be accepted. And when your earnings will be based on these five things, then it will be upon the method of the Prophet (صلى الله عليه وسلم). Earn with the conviction (*yaqeen*) of the Kalima. You don't earn money from your things and shapes and forms. You earn money when Allah gives you, when you follow the method of the Prophet (صلى الله عليه وسلم). Earn with the conviction (*yaqeen*) of the Kalima. You don't get money from your things, you get money when Allah gives it to you. When you will earn with the method of the Prophet (صلى الله عليه وسلم), then Allah will grant you in abundance, He will grant you in abundance in this world.

When your earnings will be based on the desire for its virtues in the afterlife, and based on its correct rulings, with your focus on Allah, and with sincere intention (*niyyat* with *ikhlas*) - so when your earnings will be based on these, then these very earnings of yours will deliver you to Paradise. When your family life will be based on these five things, then that family life will lead you to Paradise. When your social interactions and communal life will be based on these five things, then these will lead you to Paradise.

Now, we must create these five things within ourselves, and take out time for these things, and create the field for striving towards it, give dawah towards this, create the environment for this, move and mobilize others, gather and bring others in the masjids. There is just one thing – that whoever will contribute his share towards this effort, then there is hope from Allah that the greatness of Allah will manifest on his tongue and in his hearing; and the gatherings of learning (*taleem*) will flourish, and the virtues of salah will manifest.

The method of salah that the Prophet (صلى الله عليه وسلم) had established during his time - if we were to sit in our masjids and establish the same things, and all of our activities besides salah become according to the way of the Prophet (صلى الله عليه وسلم) - when all of these things will be based upon the way of the Prophet (صلى الله عليه وسلم), then we will go to Paradise even if we become rulers. And if we do not follow the way of the Prophet (صلى الله عليه وسلم), then we will go to Hell even if we are governed by others. If you follow the path of the Prophet (صلى الله عليه وسلم), then even if you were wealthy, you will go to Paradise. And if you do not follow the path of the Prophet (صلى الله عليه وسلم), then even if you were

to be in poverty, you will go to Hell. In reality, the guarantee for success is only in the method of the Prophet (صلى الله عليه وسلم).

Create the environment in the masjids for the learning and teaching of the methods of the Prophet (صلى الله عليه وسلم), and in instilling the conviction (*yaqeen*) of success in this. Then gradually bring your other activities upon this conviction (*yaqeen*). As Allah grants you the understanding of deen, and as your *yaqeen* increases through salah and dua - then keep bringing your external activities upon the way of the Prophet (صلى الله عليه وسلم).

Your ways don't change immediately, but efforts do begin immediately. A person starts his efforts immediately. He starts his efforts on farming immediately, but the farm takes its time to grow. A mansion takes its time to be built. The efforts must start. And this is why you have to do some *tarteeb* of your efforts in *tableegh*. The effort for establishing the environment in the masjids for salah. Just be brave and spend three *chillas* (40 days). Keep giving 40 days per year, keep going out for three days per month, and keep doing the weekly two *gashts*. Create the environment of *taleem*, *tasbeeh*, *nafls*, and *dawah* of Iman in your masjids. If all the Muslims unite and do this, then the deen of the time of the Prophet (صلى الله عليه وسلم) will revive. And understand this well, that once your eyes close, it will not be that your eyes have closed – rather [the eyes of] the dream have closed, and [the eyes of] wakefulness have opened.

Whatever is in front of your eyes right now, you cannot trust it. When your eyes will open, then what will happen? This is the reality. When your eyes will open, that's when you will regret everything. If your professions are running according to the ways of the Prophet (صلى الله عليه وسلم), then glad tidings to you! And if the ways of the Prophet (صلى الله عليه وسلم) are broken in your professions, then your earnings are unlawful (*haram*). When they will seize you for that, that's when you will cry! That's when you will realize!

And now my brothers, let's turn to our family lives. If the ways of the Prophet (صلى الله عليه وسلم) are broken in your family life – if you feed your wife or children even one bite from unlawful [earnings, then you will be caught for that act – that is, why did you feed them this? And this is like pig. You are cooking and feeding pork to your children, and to your wife. It is much worse than pork. The great scholars have written that whatever is earned by breaking the *Shariah*, then it is under the same ruling as usury. And usury is much worse than pork.

So if your domestic life is running by money earned through usury, and your earnings are based against the way of the Prophet (صلى الله عليه وسلم), then you mustn't delay for even one second from repenting. Not even one second. Leave now, and correct your conviction (*yaqeen*). And learn how to bring your earnings and your family life on the ways of the Prophet (صلى الله عليه وسلم).

How do we bring our earnings on the ways of the Prophet (صلى الله عليه وسلم)? We brought the ways of the Jews, we brought the ways of the Christians, and we brought the ways of the polytheists in our lives. We brought their ways in every part of our lives and in our spending – [the ways of] the ones who slaughtered us and cut us into pieces, and have been oppressing us for fourteen hundred years, and still continue to oppress us! We have brought every part of our lives upon their methods.

Their children are pleasing to us, while the children of the Prophet (صلى الله عليه وسلم) and his Companions (رَضِيَ اللهُ عَنْهُمْ) are no longer pleasing to us. The clothing of the Christians is pleasing to us, while the clothing of the Prophet (صلى الله عليه وسلم) and his Companions (رَضِيَ اللهُ عَنْهُمْ) are not pleasing to us. The houses of the Christians are pleasing to us, while the houses of the Prophet (صلى الله عليه وسلم) and his Companions (رَضِيَ اللهُ عَنْهُمْ) are not pleasing to us.

So, we have already brought our entire lives on the methods of the Jews and the Christians. Now, learn how to move away from the lifestyle of the Jews and the Christians, and learn how to adopt the ways of the Prophet (صلى الله عليه وسلم) and his Companions (رَضِيَ اللهُ عَنْهُمْ). Now the condition of people is such that in everything - from spouse, children, house, to their professions - they are following the Jews and the Christians, and have taken them as their role models.

They don't even glance once to see how the house of the Prophet (صلى الله عليه وسلم) used to be like. When they buy their clothes, they don't even consider once that they should get clothes for their children which are like the clothes of the Prophet (صلى الله عليه وسلم). When they get married, they don't even consider – that the Prophet (صلى الله عليه وسلم) had ten weddings – and we should conduct our weddings in the way of the Prophet (صلى الله عليه وسلم). We are not willing to make the Prophet (صلى الله عليه وسلم) our *Imam* (leader). We have made the Jews our *Imams* (leaders), those blind Jews who are slaughtering us. They have become our *Imams* for fourteen hundred years. A few *salahs*! Some are praying their *salahs* and some aren't praying. So those who pray have made the Jews their *Imams*, and those who don't pray have made the Christians as their *Imams*.

We don't have the zeal of Ibrahim (عليه سلام), we have the zeal of Aazar. We don't have the zeal of Musa (عليه سلام), we have the zeal of Pharaoh. We don't have the zeal of Muhammad (صلى الله عليه وسلم), we have the zeal of Qaroon. So if this is what you prefer, then great! Just wait till you die and see for yourself! If this is what you like, and if this is what you want to continue with - whatever is going on right now; then fine! Forget about three chillas (40 days), we don't want even one day, not even one day from anyone. And if you want to turn away from all of that – we are truly in a very bad situation, and we hacked our own feet with the axe. We brought all of this upon ourselves, and we have brought all of the problems upon ourselves.

Now, how are we going to change the direction of our lives? First of all, create the habit of mujahada (exertion) within yourself, learn *ilm* (knowledge), learn to give *dawah*, learn to sit in the gatherings of *taleem* (learning). At least strive for a life towards the masjid. And let us spread this in our localities, and in our families, in our relatives. So make the intention that you want to turn away from all those things, while you keep learning these. And if you become steadfast on it, then your household will improve. Your entire household will indeed improve, even if one person becomes steadfast.

Everything is wrong nowadays. Look at where the women have reached now. The women have reached the stage that they fornicate with dogs now. The Christian women of Europe fornicate with dogs nowadays. If Europe continues to be our *Imam* (leader), then man will fornicate with his mother, he will fornicate with his daughter – they are the *Imams* (leaders) of fornication. You will reach the level they have reached! Uff! Uff! They are the *Imams* (leaders) of shedding rivers of blood. You will also reach their level. You will become crooked. You will not become a noble person. If you follow a noble person, then you will become noble. If you follow despicable people, you will become despicable.

The leader of the noble people is Muhammad (صلى الله عليه وسلم), the one who has all of the noble qualities – all nobilities, all perfections, all virtues are within him. Follow him, and this is why you need time. Time is needed for changing your mentality. And the more efforts you will put in, your mentality will change.

We continue earning and earning, and the mindset of the Prophet (صلى الله عليه وسلم) would enter us all of a sudden – this is not possible. We keep building houses, building mansions, building towers. We conduct weddings, we buy luxury items, and whatever money we have, we say “(هَلْ مِنْ مَزِيدٍ)” – Is there

more?" If we spend everything on such things while we don't spend our lives and our wealth on this [effort of deen], then by Allah, you will move closer towards the Jews and the Christians, and you will move far away from the Prophet (صلى الله عليه وسلم). And you will become even closer to the blood-suckers, and you will become far from the one who gave his blood for our protection [i.e. Prophet (صلى الله عليه وسلم)]. And you will become closer to those who shed our bloods for their own protection. So you are distant from the one who gave his blood, and you are closer to those who take our blood. Even though, being close to the Prophet (صلى الله عليه وسلم) is for our benefit, and being distant from him (صلى الله عليه وسلم) is our loss.

This is why we're saying – change your environment. The environment is very poisonous, everything in it is wrong. If at least one thing was correct in it, then we could at least say that something in it is right. Now tell me, what part of it is alright?

Now just accept one thing. Just take 100-150 rupees with you and go with us to Lahore to listen for at least three days. Then whatever amount Allah will inspire in your heart, then give that amount. Grab your money and go for three days, and go with the intention that Allah inspire you [to spend time], and make supplication (*dua*) for Allah to inspire it into your heart. If the inspiration doesn't come to your heart, then return back. And if Allah inspires it into your heart, then spend that amount which Allah inspires into your heart.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[And the end of our call is, "Praise be to Allah, the Lord of all the worlds."]